A DEFENCE OF *Humane Learning* IN THE *MINISTRY*: OR, A TREATISE

Proving

That it is necessary a Minister (or Preacher) should be skill'd in *Humane Learning*.

Frange leves Calamos, & scinde Thalia libellos,
Si dare Sutori Calceus ista potest.

By *H. Th. St. Ch. Ch.*

OXFORD:

Printed by *A. Lichfield*, Printer to the University, for *Rich: Davis*. 1660.

A DEFENCE
OF
Humane Learning
IN
MYSTERY:
OR A
TREATISE
Proving
That it is necessary a Minister (or
Preacher) should be Skill'd in
Humane Learning.

TO

The Reverend and Worſhipfull

IOHN WALL,

Doctor of Divinity, and Prebendary of Chriſt Church,

My very good Freind and Patron.

Much Honored Sir,

HAVING conſidered the great diligence of men formerly, and what perfection they would arrive unto in knowledge, before they undertook the Miniſtry: and withall the earneſtneſs of ſome in theſe times, that decry learning and pretend wholy to a Spirit: and having alſo had ſome

some thoughts to betake my selfe to the study of Divinity, I stood amazed what I should doe. And truly, at first (through my ignorance I confess) I knew not whether those Persons might not be in the right: Sure I was, they tooke the easiest and shortest way to (if I may so phrase *it)* Preaching. *But deliberating with my self, I resolved to study the Question, and to be convinced in the point. Having examined the Arguments on both sides, my reason presently condemned the haters of humane learning, as irrational, brutish and irreligious persons; that took their rise either from their* ignorance, *for* Scientia non habet inimicum præter ignorantem: *or from* malice, *and a desire to have religion, Iulian like, betrayed, or lastly from* avarice, *and a Sacrilegious mind to devour the revenues, that Benefactors have bestowed upon the Schooles of learning. Now being fully satisfied, They were guilty of some of these, or of all: and digesting my thoughts into some order, I compil'd this small Treatise*

tiſe, the which I reſolved to expoſe to the veiw of one, that made good my Theſis *in all its reſpects, and that is,* Reverend Sir your ſelf; *who have been pleaſed formerly to honour me with the writing out of ſome of your moſt learned Sermons. The which could I imitate in the ſtile, and tranſcribe in my converſation: the one would beſpeak me eminent for knowledge, the other for holyneſs: from the former I might promiſe my ſelf repute here, and from the latter, happineſs hereafter.*

Indeed, all that I pretend hereby, is to acquit my ſelf with due gratitude to you for your many favours: and let me further tell you, the ſubject I handle made me reflect on the eminency of your learning. And be it ſpoken to the Honour of your perſon, and the Univerſity wherein you live: My Lord Biſhop *then of* Lincolne, Doctor Williams (*whilſt you honored his family with your learning and Piety*) *gave this honorable character of you, that you were the beſt read in the*

Fathers

Fathers *of any he ever knew.*

I wish heartily, I had as much eloquence to expres's the excellency of your knowledge in all manner of learning, as I doe hereby tender respect and zeal to your service. But I must comply with your Modesty, that thinkes every one too luxuriant in your praises, and no body sparing enough. I shall say no more, but humbly beg your pardon for this boldness, and to retaine me under the title of,

Ch. Church Oxon
July 14. 1659

Most worthy Sir,

Your most humble Votary
and Servant

Hen. Thurman.

THE *Neceſsity of a Learned Miniſtry.*

AS the Callings and Offices in this world are many, and divers, ſo alſo are the Gifts and Graces belonging to them. But of them all, There is not any to be compared with the office of the Miniſtry; either for variety or the excellency of their Gifts, which the Holy Ghoſt in Scripture doth appropriate to them: For, beſides that, they have the Gifts of *Nature*, as alſo thoſe we call the Gifts of *Fortune*; common unto them with other men: (As to the former, by the Law of God, if in nature they had any imperfection, ſpot, or blemiſh, they might not miniſter about the Tabernacle; and as to the latter

latter, thoſe that we ſtile *bona fortunæ*, they had their own portions, and part in the portions of their brethren) they had certain gifts of grace powred upon them, in greater variety and in greater meaſure then the reſt of their fellowes. As the operation of great workes, Prophesie, Diſcerning of Spirits, diverſity of tongues, faith to work miracles, the gift of healing, the word of wiſdome, and the word of knowledg. Which is all noted by a *learned tongue* by Iſaiah, who ſays, *The Lord hath given unto me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary.*

Which Gifts although they are not in every *individuo*, in every particular miniſter, but ſome in one, ſome in another: Nor all at one time, and in one age, but at divers times and in divers ages: Some in the beginning, for propagation of the Goſpell; Some afterwards for the continuance of it; Some for times of perſecution; Some for peace and tranquillity of the Church; Some for the converting of the Gentile to Chriſt: Some for the ſaving of their ſouls which are converted; Yet this gift of the word wiſdome, or the word of knowledge, or of a *learned tongue* is ever required in the miniſtry, at all times, in all places, in all perſons, to all purpoſes,

poſes, though in divers meaſures: Some having but one Talent, ſome two, ſome five Talents, and ſo upwards.

For our Saviour doth not ſay to any, *Operamini donec venio*, to whom he hath not given one Talent at leaſt to work with all. For as he gave us ſundry callings, ſome to be Apoſtles, ſome Evangeliſts, ſome Prophets, ſome Paſtors, and ſome Doctors; Some preaching Deacons, ſome miniſtring Deacons, not for one time, or all times, not for one place, or all places, but diverſly according to the divers times and places. In theſe times and theſe places, Prophets: In thoſe times, and thoſe places, Apoſtles; In other times and places, Evangeliſts: In other times Paſtors; At all times and in all places, *Teachers*, (call them by what name you pleaſe) So he gave gifts to thoſe divers callings and divers times: But to *Preachers* and *Teachers*, *Prieſts* or *Miniſters* (who were for all times) this gift of knowledge and utterance, this gift of a *learned tongue*.

'Tis the humour of the times now to diſpute about the title of a Biſhop, or Preſbyter, or Superintendent: but with names we meddle not at preſent, nor the forme of Church diſcipline. Indeed herein doth partly conſiſt the excellency and perfection of the ſtate of the

Church under Chriſt, that it is not bound, or tyed up (as twas under Moſes) to Ieruſalem, or any ſet place, to this or that order of miniſtry or government, to theſe, or thoſe neceſſary ceremonies; but is at liberty to appoint any thing that ſerveth for the decency or building up of the Church. For to preſcribe an exact forme, as Moſes did of his Church, were to make a Coat for the Moon, whereunto the Church is likned very well becauſe it is ſometimes increaſing, ſometimes in the wayne, ſometimes in the full, and ſometimes in the Eclipſe.

But that I may not ſeem to build a portall too big for my houſe, I come to the aſſertion the which I have taken upon me to defend: viz.

That it is neceſſary, a Miniſter or Preacher ſhould be skild in humane Learning:

This Theſis I ſhall prove by theſe enſuing Arguments:

1. From the power of the tongue, & that,
   1. As 'tis a naturall gift, common to all
   2. As 'tis a ſpeciall gift, proper to the Prieſt or Miniſter.
2. In that it is neceſſary, that the Preacher ſhould exceed the people iin knowledge,

ſince

since he takes upon him by his preaching to instruct them.

3. Because learning is especially necessary for the understanding of the Scripture. And under this head I shall speak concerning the Preachers knowing the Tongues, the liberall Arts and Sciences (under which is comprehended Philosophy,) then History, and somewhat concerning Classicall Authors, not forgetting (the main thing of all) the Civill Law.

4. From the example of,
   1. Moses, Daniel, and Solomon in the old Testament.
   2. Paul, Stephen, Apollos, Nathaniel, Nicodemus in the New Testament.
   3. The Fathers, that were the Pillars of the Church, and instructed in humane literature.

5. Because learning in a Preacher is necessary in a politique sence: And to contemne it brings in disorder, both to the Church and Common Wealth.

6 From the Vse and End, of learning.

7. And lastly (to take in all) by answering all objections to the Contrary.

1. As to the First Argument drawn from the power of the Tongue, and that,

1. As 'tis a naturall gift common to all with

a Preacher Of what power and prevalency a learned and well managed Tongue is of, ancient writings witness sufficiently, and dayly experience teaches us. 'Tis like the *Achates*, which stone no painter can paint for the variety of its colours. It peirces into mens breasts, winding and turning, and putting them into any posture, captivating the Auditors as it pleases. Serpent-like it can cunningly insinuate, and enter at the smallest hole; when it pleases, can presently put its self into a posture of warre, and falles upon the enemy with a lyon-like violence. It fights, it makes peace, it can highly commend and as bitingly disgrace: it laughs, it cryes, it has the dominion over all, and is the sole Paramont and Emperour of the Vniverse. But I may be silent, since St. James does largly describe its qualities in his Epistle c. 3. and (as to my purpose more in hand) I shall speak of it more particularly,

2. *As it is a spirituall gift proper to the Preistshood, and the Organ or Instrument of the holy Ghost.*

For (as we know) the gift of a Tongue is common to all sorts of men, together almost withall sorts of Creatures, and is used to deliver

liver ſounds, if not ſpeach, but ſpeach amongſt thoſe that are rationall; And yet they that can naturally ſay *Lord* and *Jeſus* cannot ſay, that *Jeſus is the Lord* but by the Holy Ghoſt, as St. Paul ſpeaks to the Corinthians: 1. *Cor.* c. 12. v. 3. i.e. cannot ſpeak honourably and reverently, and preach his majeſty and benefits, but by a farther gift of the ſpirit (which takes not away learning, but lets it be with it, as its ſervant and ſubordinate) And ſeeing Moſes could ſpeak readily enough in civill matters, and ſay to the Hebrew, *wherefore ſmiteſt thou thy fellow?* *Exod.* 2. 13. Yet when he was ſent on Gods ſpecial meſſage to Pharoh, ſaith *O Lord! am not eloquent, but heavy of mouth and of a ſlow tongue* Exod. 4. 10 And ſeing Iſaiah, when he ſhould be ſent to preach, could ſay, *He was a man of unclean lips*, and he durſt not uſe them, till the Seraphin had toucht his mouth with *a Coal from the Altar*: And ſeing Jeremy (though God told him that he had ordained him a Prophet to the nations) ſays, *Ah Lord God, behold I cannot ſpeak, for I am a Child*; And ſeing David, when he would ſing praiſes, cryes, *Lord open thou my lips*, when he himſelf before had opened them to wantonneſs and murder: Finally, ſeing St. Paul before his converſion, could breath out threatnings and ſlaughter againſt

gainſt the diſciples of the Lord: but being ſent to preach . deſires the *Saints to pray for him, that a doore of utterance might be given him, that he might open his mouth boldly to publiſh the ſecrets of the Goſpell*; All theſe conſidered, It is manifeſt, that it is one thing to ſpeak, and another to preach, one thing to have a tongue by nature and another thing, to have the gift of a tongue by the Holy Ghoſt. And that is a ſpeciall honour and priviledge granted to the Calling of the Miniſtry.

And here a little I muſt ſtand to obviate the pretences of the Enthuſiaſts, who would have us beleeve, that they have (like thoſe fore mentioned) ſuch a tongue from the Holy Ghoſt, and what they ſpeak is from the ſpirit within them. To theſe I anſwere 1. That thoſe ſingle men of old that delivered Gods word were 1. publickly deſigned Prophets. 2. Approved of by the high preiſt and Sanhedrim, and 3 indued with a publick ſpirit, and its doctrines were always agreeable to the other Scriptures. But how farre they are different from theſe, All men in their right ſenſes can eaſily diſcerne. But 2ly. To expoſtulate the caſe with theſe men: Either their ſpirit (by which they ſay they preach) is a private one, or a publick one? If private, then 'tis to themſelves

ſelves only, and uſefull to none elſe. And how often have we read, how mens malancholy tempers have deluded them, and made them fancy ſuch Chimeras? But again; If publick? Then it muſt enter in at the doore of the miniſtry and divine Ordinances, of Gods grace and mans Endeavours, (I repeat it again, *mans Endeavours*, which will take in alſo our Endeavours after knowledge and learning) and it muſt be ſubject to the Prophets, and their cenſures of it. Elſe it muſt juſtifie its extraordinarineſs by miraculous effects, the which none of us yet ever ſaw. And ſuch a ſpirit they muſt confeſſe, they have not.

I think, we never read of any Doctors, that have been inſtrumentall in preaching the word, ſince the Apoſtles: but what had the ground-work of humane learning laid in them. And no doubt, God moſt extraordinarily giving the Apoſtles the gift of Tongues bythe holy Ghoſt, did infuſe all thoſe habits of Science which we are now put upon to acquire: though, they were not taught as we are, to make a Syllogiſme perhaps in *Barbara*, or told there were ten Prædicaments. I confeſſe our Philoſophy, Arts, and all humane Sciences without Gods ſpirit are but ſome glimmerings; but like the Starres that ſhine in the night they keep our

reaſon

reason from being quite in the darke. True, when Gods spirit is superadded, like the Sun arising, it out-shines all those smaller lights, but they are not put-out, but remaine still as usefull.

Now of this gift of a learned tongue, nothing is spoken but favours and blessings. *Solomon* that most learned Preacher, says of it in his Proverbs, *'Tis as choice Silver*, c. 10. v. 20. *The Tongue of the wise man is health.* v. 21. *The lips of the righteous feed many. The tongue of the wise is health. The law of the wise is a fountaine of life.* And the like. And whatsoever things proceed from such learned preachers, they are styl'd by S. Bernard Ser. 2. *in resur. Dni. aromata*, sweet spices, and the instruments of teaching, reproving, and instructing in righteousnes that the man of God may be made perfect unto all good works. And therefore this gift of a learned tongue is very excellently called *oleum effusum*, Oyl powred out to the comfort of others, which is better then *oleum infusum*, Oyl powred only in to ones own comfort. *For they that are wise* (says Daniel) *shall shine as the brightnes of the Firmament: but they that turn others unto righteousnes shall shine as the Starres for ever and ever.*

There is a double operation of the Holy Ghost

Ghoſt in miniſters; the one, whereby it doth inwardly ſtrengthen them with virtues to their own ſalvation: a 2d. whereby it doth outwardly adorn them with gifts to the ſalvation of others. As for example, *Faith, Hope* and *Charity*, and ſuch other virtues, are given unto themſelves, *danur illis propter illos*: without hich they could not be ſaved. But the word of wiſdome, and the word of knowledge, a learned tongue, prophetying and ſuch other gifts (which men may want and yet be ſecure of their ſalvation) are given unto miniſters to be *poured out*, and ſpent to the profit of their neighbours. And theſe operations of the Holy Ghoſt, as Miniſters receive them to their own comfort are call'd *infuſiones*, and as they pour them out upon others are ſtil'd *effuſiones*. And of what force and efficacy they are of to a Miniſter in his function, has in part been ſhewen and will appear further in what does follow.

2 Arg. *In that it is abſolutely neceſſary, that the Preacher ſhould exceed the people in knowledge, ſince he takes upon him by his Preaching to inſtruct them.*

It is at leaſt an imperfection in the land, where it may be ſaid: *Such as is the people for knowledge*

ledge ſuch is the Teacher. And the people of this land, eſpecially in Cities and great townes are no leſſe exerciſed in the body of the Scripture, and the tranſlated Commentaries of late writers, then their miniſters are. And if their knowledge reach no further, may they not truly ſay of them, *ſuch people ſuch preiſt*? Again. If it be the nature, cuſtome, and practice of the people, *nihil tam vereri, quam ne dubitare aliquâ de re videantur* (as Tully ſays of Velleius) *tanquam ex Deorum conſilio deſcendiſſent*: as though they dwelt in the boſome of the Fathers and ancient Counſails; How ſhall Miniſters be able to reprove and reforme them, being endued but with the ſame meaſure of knowledge? How ſhall they take them up that be fallen, haveing no more ſtrength in their armes then they? If induſtry, memory, utterance, and ſtrong lungs be to be found among the people in as high a degree, as thoſe of the Clergy; and they have for their advantage boldneſs (which is *Soboles imperitiæ*) the ſeed and off-ſpring of their ignorance: for alas what is their knowledge but armed ignorance againſt themſelves?) will not the hand deſpiſe the eye, if it ſee no more then it does? And the body contemne the head, if their gifts be equall? Every Saul will be ready to thruſt them

them out of their Chaires. Pulpits and Offices, if they can Propheſie as well as they. Yea, to our greif and the ruine of the Church, we now experience, what a Father of old (ſpeaking to the like purpoſe) feared, *nè hic ſecurim, ille ſtivam, alius pellem, alius ligna, alius deniq; forcipem abjiciens, ſe huc conferant, aliusq; alium circa menſam ſacro ſanctam, & Pulpita & Cathedras protrudant & comprimant.* We in this nation are paſt fearing, and the words are made good amongſt us, for already, *hic ſecurim, ille ſtivam, alius pellem, alius ligna, alius deniq; forcipem abjiciens ſe huc contulit &c.* I wiſh it could not be ſaid, 'Tis now the trade of Preaching, and the marchandiſe of Religion.

But ſtay: Perhaps ſome one may ſay, I miſs of my mark: and that *like People like Teacher* is no inconvenience, where the people may be learned. And *I would to God*, (ſaid Moſes to Joſhua, *Num.* 11.29. when he ſeemed to envy the Propheſie of Eldad and Medad) *that all could Propheſie.* But if we look into that place, we ſhall ſee, that that gift of Propheſie was extraordinary and miraculous to ſome: upon whom God by promiſe, and upon ſpeciall purpoſe poured out his ſpirit: If not for that inſtance (as ſome think) yet for ſomeone ſpecial regard,

as

as to make them able to governe the people As for this greater knowledge in the people, it enforceth a greater knowledg in the miniſtry: For as the knowledge which now is found in many of our Artificers, would have ſeemed a good meaſure for a pariſh Prieſt in time of Popery, when the people were muzled up in ignorance and error: ſo muſt there alſo be an analogy and proportion between the knowledge of the people now adayes, and our Prieſts and Miniſters. A type of this is noted to be the appearing of the mighty God Jehova on the mountaine, where only Moſes and Aaron were admitted to ſee his back parts, and that which might be ſeen of him ſtanding on the mountaine. But *Sacrorum adminiſtri*, who were not the Prieſts and Levites, (for as yet they were not ordained, but (as Lyra notes out of R. Solomon, Jun. and Tremellius affirme) the firſt born of the Princes of the twelve tribes, who uſed to offer Sacrifice) Theſe, I ſay *Sacrorum adminiſtri*, and the people might not touch the skirt of the Hill, but that which God ſaid, they ſhould *learn*, not immediately from him but by the meanes of *Moſes* and Aaron. A notable figure of the excellency of knowledge, which is required in the miniſtry above the capacity of the common people: arguing, that the

the people muſt learn, and the miniſter teach: the preacher ſeek to learn, whatſoever may be known of God, the people ſhould be content with whatſoever is anſwerable to their capacity, and profitable for their edifying.

I muſt acknowledge, that this title or attribute of *learning* may be attributed to every good Chriſtian. For how may he be accompted unlearned, who (if he knew nothing elſe) hath learned out of the Apoſtles Creed, *ultra mundanam philoſophiam*, (as Erasmus cals it) a philoſophy beyond the philoſophy of the world? which neither Pythagoras nor Plato, but Jeſus Chriſt, the ſon of the living God hath delivered unto us. How may he be accompted unlearned, who hath had Chriſt and his holy Apoſtles for his Schoolmaſters, and hath learned of them the right path-way to felicity? And they which have not learned theſe things how are they called Chriſtians? And how can they be called rude and ignorant, which have learned and beleived them? For (as Erasmus ſaies again) *nulla eſt ſancta ruſticitas, ſicut nulla eſt ruſticana ſanctitas: ubicunq; enim eſt vera ſanctitas, ibi eſt magna Philoſophia, minimeque vulgaris eruditio.* But yet amongſt theſe learned there is a difference. For they excell and exceed the reſt in learning, unto whom it

it is given by a ſpeciall prerogative from the Holy Ghoſt to inſtruct others to righteouſneſs unto whom the Lord hath given a pure and aclean heart a principall and invincible ſpirit the wiſdome of Serpents joyned with the innocency of doves, a tongue like the pen of a ready writer, a learned tongue to know how to miniſter a word in ſeaſon to thoſe that are weary; lips in which not only the Flexanimis Pytho of the Heathen hath its reſidence: but on which are poured heavenly graces, by the power and efficacy of the Holy Ghoſt.

For its fit and convenient, that that they excel others in degree and calling ſhould excel in virtue and gifts. There are already ſtated by the Caſuiſts five Thouſand caſes of Conſcience and dayly more arife: and therfore Miniſters that are to anſwer the doubts of a whole kingdome, whoſe office it is to determine in divine ſcruples ſhould be men of extraordinary endowments. For their office is of larger extent then to make Sermons, and ſpeak well enough to the pleaſing of vulgar and undiſcerning Auditors. Neither is it enough that they be good amongſt the bad, learned amongſt the ignorant; but they muſt be beſt amongſt the good, and of greateſt knowledge among the learned. *Ye are the light of the world* (ſays

our

our Saviour Mat. 5. 14) *rayes*, as 'twere, issuing frō the fountaine of eternall light. Christ therefore, we see, bespeakes his ministers to be as torches or eminent luminaries, like the Sun in the firmament, for all the world to be enlightned by it. Their lustre should be great as at noon day able to dispell all the mists of error; for a knowledge in them, like the twilight is not sufficient, and is next unto darkness.

Learning *quà* learning, i.e. an ability to teach others, challenges a natural preheminence and superiority. For all dominion is naturally founded in the understanding and we submit that imperious faculty to none but God and our Teachers. Hence Paul is said to have sate at his Tutors feet, which implyes duty and subordination. Now a presidency or authority in the ministry is intimated by that power our Saviour gave his Apostles. It is said Mat. 28. 19. *All power* is given unto me in heaven and in earth, *goe yee therefore and teach*. So that now the Apostles had a power given them 'ore the understandings of the people. Now how can unlearned persons regulate mens ununderstandings? And so how can they be προεστῶτες ἐπισκόπους, Presidents and governours of the Church, if they know no more then those they pretend to instruct? Wisemen (we

know) are only fit to governe: and learning maintaines that relation, whilst it keepes of contempts, stops the mouthes of all gainsayers, searches out truth and states what it is, and must necessarily force all that are in their senses to honour it. I am sure amongst wiser persons it has always been esteemed a title of nobility and great eminency. *Ego enim, quid aliud munificentiæ adhibere potui, ut studia, ut sic dixerim, in umbra educata, è quibus Claritudo venit*, said Seneca to Nero. No doubt but learning enableth men to procure more favour, and bring more reputation to religion by the greatnesse of their parts. Great then is the boldnes of those illiterate persons that venture upon this calling with more confidence by reason of their greater ignorance, and being not able to discharge the duty of a minister by reason of their want of learning, they become *workmen who need to be ashamed, not rightly dividing the word of Truth.*

3. Arg. *Because learning is especially necessary for the understanding of the Scriptures.*

This I lay downe for a ground work, that there is *unum necessarium* with Mary, to set at the feet of Jesus and his Apostles; and hear and read

read the Scriptures. And that we must, not with the Egyptian Dog *bibere & fugere*, taste of *Nilus* and begone, & be satisfied with a draught. But (as tis said of wisdome) we must so *eat of them, that we may be the more hungry after them.* And as it is said of the woundrous works of God: *That when a man hath considered them, and done his best. he must begin againe: and when he thinks to come to an end he must goe again to his first labour; for the consideration is infinite.* So when we have read over the Scriptures and considered them, and done our best, we must begin again. And when we think we have made an end, goe again to our first labour, for the knowledge and profit of them is infinite. Having, I say, set this down for a rule and ground, that the Scriptures are all-sufficient and only sufficient for the worke of our Salvation, and that they are the ground of all Truth; It is not absurd, says Clement the Pope in the Decrees, dist. 37. *Si aliquid etiam ex eruditione communi, ac liberalibus studiis quæ forte etiam in pueritia attigimus ad assertionem veri dogmatis conferimus.* And so I say, a third Reason why a minister should be skild in humane learning, may be the great necessity and help it is of, for the understanding the holy Scriptures.

And here I muſt deſcend to particulars, and ſpeak

1. Of the ſtudy of the Tongues, Hebrew and Greek, in the which the holy Scripture is wrot.

Now theſe are neceſſary for five Reaſons.

1. Since, there is no tranſlation that is not in many places faulty: and thoſe that are the moſt learned, diſagree much in interpreting the meaning of thoſe places; how ſhall that minister, that is ignorant of the Originall Tongues be able to conſult the Context, to ſatisfye and informe his own judgment and others that will cavill with him? He muſt preſently be at a ſtand, and confeſſe his ignorance. He that it forced to read a tranſlation, can no more clearly underſtand the Authors Original, then thoſe that look through a thick black-bag can ſee the graces of a picture. And remember, waters the further they run from the fountain, the leſſe clear they are, and more impure.

2. Every tongue has its Emphaſis and particular graces, that can never be genuinely expreſt in another language. The exacteſt Tranſlator can never lively expreſſe that Majeſty and ſublimity of ſtile the Holy Ghoſt writes in. Never did any interpreter reach the Authors mind in every thing, and the beſt has erred

erred in ſomethings. So that I muſt commend Themiſtocles, that being in baniſhment, and having leave to ſpeak to the King of Perſia, choſe rather to ſpend a twelvemonths time firſt to learn the tongue rather then diſcover his mind by proxie.

3. Becauſe it has been the practice of the Church always, for thoſe that preach to learn thoſe tongues. Origen would had the Hebrew words to have been tranſlated into no other tongue, but kept uncorrupted by thoſe that knew them. They report Hierom, a very old man, to have learnt the Hebrew Rudiments. And Luther was of opinion to neglect the ſtudy of theſe tongues, were to recall the antient barbariſme. This is ſure, that when in the year 1470, the knowledg of them was revived, the Egyptian darkneſſe was diſpel'd, and the Goſpell ſhined forth in greater ſplendor.

4. Becauſe they that by the help of them have ſearch't the context, have proved amongſt us the moſt eminent Divines: witneſs *Luther*, *Melanthon*, *Muſculus*, *Mercer*, *Pareus* and others; Moreover the Papiſts the more any of them were skild in theſe tongues, were by ſo much the leſſe corrupted then others, as *Montanus*, *Maſius* and others. And others (though

(though in other things very learned) through their ignorance herein have erred very groſly, as their Commentaries ſufficiently witneſs againſt them.

5. Becauſe learned men have always eſteemed highly of the ſtudy of them. *Luther* preferred his knowledg of the Hebrew language before all riches. So *Melancthon*, *Mercer*, *Parens* and others. And don't retort upon me, That there have been very learned divines without them, as Bernard and Aquinas For in their dayes the ſtudy of thoſe tongues was not quite ſo neceſſary as it is in ours. For in their times all Europe was of the ſame faith and worſhipped God in the ſame manner; whereas in our daies, there are as many religions almoſt as men. Notwitſtanding though, Thoſe Fathers who by reaſon then of their great troubles and Cares had not leaſure ſo to doe, perſwaded others to ſtudy them: And if they could not for their buſineſſe, that then they ſhould addreſſe themſelves to the moſt eminent linguiſts. As to the Greek language in particular, he that is ignorant of it, muſt be alſo of the new Teſtament, the Septuagint, Aquila, Symmachus and Theodotion and in ſhort the Greek Fathers: And truly he that willfully will neglect theſe, may as well kick

Divinity

Divinity out of doores. In a word, as to tongues which a Minister should know, the Crosse of Christ tells us, where our Saviours name was wrote in *Hebrew*, *Greek*, and *Latin*.

2. *The liberall Arts and Sciences.*

1. *Grammar.* For this tels us the various acception of a word, and how such a Conjunction of number, case, or gender alters the sense, from whence so many disputes have risen. Yea particles themselves misunderstood and misplaced have made parties and divisions in Religion.

2. *Rhetorick.* This is as necessary to a Preacher, as the eye is to the head: and of what power and force 'tis of to win upon an Auditory I have briefly spoak before. I must confesse some have misused it, but they that rightly apply it cannot bee discommended: so that their Eloquence be according to the nature of the Subject, high, majesticke, and heavenly: such as we find in Moses and the Prophets and St. Paul, and other the holy writers; more *Elegant*, I say, then the greatest Rhetoricians amongst the Greekes and Romanes. I appeal to St. *Austin l. 4. c. 6. de Doct. Christ.* that obseves out of St. Pauls Epistles and the prophecy of Amos, *Colons*, *Commas*, *Periods* and

and *Figures* more accurately then any Rhetorician has done out of Demosthenes or Cicero. And if you approve not of the florishes of Rhetorick, and the adorning of things, goe and accuse God (if you dare) that has Created so beautifull a heaven and earth, and the ornaments thereof. If our Shoes must be so fine, why may not our tongue receive its graces also? by whose eloquence we are especially distinguished from Brutes?

3. *Logick.* By this we understand the contexture, method, argumentation and analysis of the Scripture. By this only we know when we speak truth or no. It is as the helme to guide us, and the rule to measure all things by. Here is our store-house for all arguments to prove our Text by, and without it we should all be confounded, and know not how to get out of the dark. Our Saviour was the great master of it: whilst we read of him dayly disputing in the Temple, how closely does he prove his doctrine, retorting upon the Pharisees their own arguments, and wholly silencing them with his unanswerable Dilemmas? What shall I say of Pauls famous Sorites, whereby he proves God to have foresawen, called and justified by faith, the Elect? Take this Science away, and I will warrant you, the Jesuites will easily

eaſily diſpute us out of Proteſtantiſme. Take away this touch-ſtone, and they will make any mettall ſeem good with us, and paſs for pure Gold. *Whether free-will be to be granted? Whether there is an univerſal redemption, or no?* and a numberleſs ſuch like propoſitions of great moment are to be examined hence by the Rules of *de omni & de nullo*, and other rules in this Science. I will only inſert a ſtory that I have heard of one (of what ſect he was of, I mention not, becauſe I would give no body offence) that ſhould come peremptorily to a Dr. of this nation to diſpute his Tenents with him. The Dr. entertain'd him freindly, and firſt of all askt him what profeſſion he was of: A *Taylor*, ſays he. Very well ſays the Dr. but preethee freind, let me ask thee one Queſtion. What's that, ſays, the *Taylor*? Didſt thou never *put a peece of new cloath into an old Garment*? Perhaps I have, what then? Then, ſays the Doctor, I will prove you out of Scripture to be *no man*. That I don't beleive, ſays the *Taylor*, Well I'l doe it thus: Says our Saviour, *No man putteth new cloath into an old Garment*, but you confeſſe you have, therefore you are no man. The man was aſtoniſhed at it: and finding himſelf to be caught in a Labyrinth, knew not what way to get out, but by telling the

Doctor

Doctor, he was a Sophiſter. Thus we may ſee how neceſſary Logick is, and that without it a Miniſter will almoſt as abſurdly be ſurpriz'd, as this ſimple fellow was.

4. *Ethicks.* This Science was the Heathens only divinity, and has God for his Author, from whence we know him to be the *Summum bonum*, and ſo to attract the will unto him. Hence we know how the will obeys the underſtanding, what virtues and what vices are, thoſe to be followed, theſe are to be avoided. What the paſſions are and how to be moderated, ſeverall diſtinctions of ſin and ignorance, and how farre we are, or are not at ſometimes excuſable. In ſhort moſt of the Queſtions of Polemicall Divinity are grounded upon this Science, and decided from it. It's ſaid to be the Hand-maid to, a degree of approximation if not of participation of Divinity. Of which may be ſaid, as it is of the aire, compare it with the heavens and it is a kind of earth, compare it with the earth and it is a kind of heaven: So compare morall Phyloſophy with Divinity 'tis much inferiour, compare it with the other lower arts, 'tis a Divinity.

5. *Naturall Philoſophy.* Hence a Divine has many things concerning the Soul, of the nature of ſtones, plants, living Creatures &c.

&c. And the Scripture in many places ſends us to the law of nature. Prov. 6. 6. *Goe to the Ante thou Sluggard, conſider her ways and be wiſe*: where the Holy Ghoſt would ſpur us up to be induſtrious by the example of an abject worme. Jer. 8. 7. *The Storke in the heavens knowes her appointed times, and the Turtle, and the Crane, and the Swallow obſerve the time of their comming, but my people know not the judgment of the Lord*: where God upbraids the people of their ſupineſſe, and the not foreſeeing their imminent dangers, from Creatures that are without all underſtanding. So our Saviour Chriſt (Mat. 6.) bids his diſciples, *Conſider the Fowles of the aire, and the Lilies of the field*, and ſo caſt themſelves upon Gods providence. Againe, 'tis ſaid 1. Cor. 11 14. *Doth not even nature it ſelf teach you, that if a man have long haire* &c. The grace of God ſuppoſes nature and the Scripture teaches it not but takes it for granted, that we know whatſoever of nature may be known by the light therof.

6. *Metaphyſicks*. This is the nobleſt of all ſciences, that contemplates upon the nature of God, his attributes and his workes, and on thoſe ſpirituall ſubſtances the Angels. It tells us how the divine nature is united to the humane in Chriſt, and how to confute the Papiſts

pists in their vanity of Transubstantiation, their *Quantitas sine extensione*, their *Corpus sine loco*, their *materia sine formâ*, their Accidents without a Subject. Lastly it helps much for the explaining those great mysteries of predestination, regeneration. and Justification by faith in Christ.

7. *Mathematicks*, As there is both profit and delight in them, so they are exceeding necessary to attaine other Arts more clearly and demonstratively; but especially tend to the study of divinity: For they are (as the Platonists style them) *Disciplina Purgatoria*, whilst they take the mind off from grosser materiall things, and many irrationall desires, and so render it most fit for the contemplation of things that are more divine. Of what use they are of for the understanding and interpreting holy Scripture, *St. Austin* l. 2. c. 16. *de Doct. Chr.* largly declares: Shewing that through the ignorance of Musick, many things are not well understood, as being metaphorically and mystically put in the Scriptures. He instances in many examples and reiterates this his opinion very fully in the same book *c.* 37. So Jerome is of opinion, that the knowledge of numbers is of great virtue for understanding the mysteries of the Scripture. In which place also, where

wherehe ſpeakes that, hee aſſerts, that Geometry is of great uſe to Divines. And again *St. Auſtin* in the place forementioned ſays Muſick is very neceſſary for one that preacheth Chriſt: adding withall, that Divines ſhould be very well inſtructed in Geography. Greg. Nazianzene knowing that right well, does highly commend his Maſter, for his being ſo very well skil'd in *Aſtronomy*, Geometry, *Arithmetick*, and other Mathematicall *Sciednes*.

How can a Divine without Geometry anſwere an *Atheiſticall* Julian, or a ſcoffing Lucian, that laugh at the arke for a Moſaicall figment, to be reported to containe *Noah* with his whole family, and all ſorts of living Creatures beſides? Yet Euteon, an excellent Mathematician has demonſtrated to be there not only ſpace enough for them all, but alſo to containe a twelvemonths victuals for them.

Again. How can a Divine without Aſtronomy tell the Eclyps, the Chronology of the Scripture; and what it ſpeakes concerning the conſtellations of heaven, the Sunns degrees, the ſun and moons courſe, of which ſpeakes *Iob* 9.9.& 5.38. *Amos ch.5.v*, 8. As alſoe the *Prophet Iſaiah*, *St.Mathew*, and others, It may therfore ſhame a divine to be ignorant of Aſtronomy

nomy, that by its ſtars, leads us (as it did of old the wiſe men) to Chriſt to worſhip him.

In ſhort, all other ſubordinate Sciences are of very great uſe to ripen our reaſons, & heighten them to contemplate the wiſdome of the Creator in his beautifull creation of all things, And as a bladder if not blowne is uſeleſſe, and if with wind is more ready for any uſe; : So the Arts and Sciences ſharpen our faculties, and proportion them for greater things.

3. *Hiſtory*, and that for theſe foure reſpects.

1. Becauſe there are many alluſions in the bookes of Ezra, Nehemiah, and Eſther to the Cuſtomes of the *Perſians*: many paſſages in the Prophets illuſtrable out of the hiſtoryes of the times and places to which they referre, many expreſſions in the New Teſtament beſt explicable out of the Roman Laws and Antiquities. Many paſſages exquiſitely parallel'd in humane Authors, and receiving much light from them as Mr. Gataker has obſerved. Furthermore, the hiſtoryes of the Scripture, and them iracles of Moſes, of Chriſt and his Apoſtles, may even out of Heathen writters be confirmed (and a teſtimony from Adverſaries is of great validity) as has been largly prov'd by Mornay, and Grotius *de veritate Chr. Religionis*. As the moſt learned Dr *Reynolds* hints in a ſermon of his.

2. Because, the Propheticall Scriptures of the four Empires, of the Turke and Pope, and various state of the Church cannot be understood without history. As also the knowledge of times by the *Olympiads*, the *Fasti consulares*, and other standing wayes of computation are exceeding necessary to the exact distinguishing and digesting of sacred Chronology, and of the occurrences of Scripture to their proper times, as Austin hath noted *l.* 2. *b.* 28. *de doct. xtina.*

3. Because History adds much to the understanding of ancient Writers, and without Ecclesiasticall history first read, the Fathers cannot be.

4. Lastly, Because the History of all times is a theatre to behold the singular providence of God, that continually watches o're his Church, and takes vengeance on the enemyes thereof.

Now as to *Classicall Authors*, we suppose them to be taught every Scholar in his minority. The which, though a Preacher is not to mix with divinity, so as to stuffe up his Sermon with quotations and scraps of sentences out of them: yet by his preaching it will appear whether he ever read them or no. Thus young men are taught to dance, not so much for to tread such a measure of steps to the tune

play'd, as to carry their bodies well at all times and places; So that you may easily see whether any one has been taught that Art, (though he makes not Coupes before you) by the neat and gracefull deportment of his body. Now how far *Classicall Authors* may advantage a divine for promoting Christianity in preaching, we may fairly guesse from Julian the Apostate: who in his Epistle to Iamblichus tacitely hints that he should forbid the Christians to interpret publickly the antient authors, as Homer, Hesiod, Demosthenes, Herodotus, Thucydides, Isocrates, Lysias, and the like; least from thence they might perswade the Gentiles to Christian holyneſſe. That so being destitute of all eloquence, they might be lesse able to winne upon the minds of the Gentiles.

Lastly. As to the *Civil Law*, it refers especially to the Scripture, and without it a divine can't well and clearly explain adoption, justification, the power of the keys, and very many heads in divinity; And how much it is necessary, the Prudent, learned and pious Mr. *Barlow*, now Provost of *Queens Coll.* in Oxford has judiciously pointed out in a Manuscript, that *I* have seen, very frequent in the hands of others. I will not now speak of its prayses, that it whets, directs, cleares and confirmes our rea-

son

ſon; It is the Seminary of wiſdome, and the ſtorehouſe of all prudence, and of ſo neer affinity to divinity, that they who take degrees in it before they doe in Theology have (according to ancient cuſtome) higher priviledges then others. I am confident Mr. Calvin had never arrived to that maturity without it.

In concluſion, I contend not for the knowlegde of the whole Encyclopedy to be in a miniſter, as though none were to enter into that office, but what runne through it all: But I ſay it prepares men for divinity, and is to be premiſed. In a word, Every one ſhould be initiated in ſecular learning: It is a ſtock to graft divinity on, a better blue to the taking of the right black: *And I* wiſh all firſt well ſtudied Humanity, that ſo they may be the abler Doctors in Divinity: whom their formalities may minde of what the dyers thereof doe, who firſt dye their cloath ith ſome inferiour Colour, that it may be a more *perfect Purple.*

Now after all. If any aske me how far we ſhould enter into the ſtudy of the Tongues, Arts, Philoſophy, Hiſtory and the reſt, before we take upon us the function of the miniſtry, and with what conditions we ſhould ſtudy them: it would require a longer conſideration,

and is more then *I* can or dare take upon me to prescribe: And we have in this nation most learned men that are able and ready to advise and direct. Dr. *Wilkins* Eccleſiaſtes, and others.

But if it may be lawful for me to ſpeak *ſine præjudicio alterius, aut paris, aut melioris intelligentiæ* (as one ſpeakes upon the ſame matter) you may be pleaſed to call to mind that ancient diſtinction of knowledge in *eminentem, ſufficientem, & mediocrem.* Now for that knowledge, which they call *eminentem*, It is more then is neceſſary for a miniſter. Then, That which they call *ſufficient* (however the word ſeem tolerable, yet as they underſtand it) is too little. A *mediocrity* is the beſt: which may as well be required in a miniſter, as *Caſtalio* in a Courtier, or *Tully* in an orator, or *Vitruvius* in a Architect. Whom we expect not to be a moſt excellent Grammarian, as was *Ariſtarchus*, nor yet ἀγράμματος: not an abſolute Muſitian, as was *Ariſtoxenus*, neither yet ἄμουσος: not an excellent Painter as *Apelles*, neither yet *imperitus* γραφίδος: nor a Phyſitian as *Hippocrates*, nor yet ἀνιατρολόγητος; Thus in a miniſter is required not ſingular excellency in the Sciences, but a convenient mediocrity. And in order to this, it is lawfull and neceſſary to

ſtudy prophane learning, with this condition *reſectis unguibus & capillis*, ſetting aſide all vanities and ſuperfluities. For that there is both good and bad in thoſe writings, the moſt heathen Poet of them all confeſſes, (who deſerves eſpecially to be caſtrated)

Cum legis Ædipodem, caligantemque Thyeſten,
Colchidas & Scyllas, quid niſi monſtra legis?
Quid te vana juvant miſeræ ludibria chartæ?
Hoc lege quod poſſis dicere jure Tuum eſt.
Martial.

So that, as we read in *Exodus* c. 4. How Zephora circumciſed her children, which the Angel elſe had ſlain, according to Gods command, and by that meanes preſerved them alive: So the *Carnale præputium* (as I may ſay) of ſecular learning being taken away, what remaines may be Iſraëliticall. Thus you may gather the roſes only, whilſt you let alone the briars and buſhes: and imitate the Bee, that though ſhe fall upon bitter as well as ſweet taſted flowers, ſhe leaves what is unſavoury behind, and ſucks out nothing but the hony part.

4. *By the Examples of,* 1. *Moſes, Daniel, and Solomon in the old Teſtament.*

Whether the Philosophers borrowed their Sciences from the Scripture, or that they had them otherwise taught them by the Holy Ghost (whose gifts, and most excellent gifts no doubt, they are) is not greatly materiall. But this we finde (which may serve for our instruction) that, Moses and Daniel were instructed in them. Sure it is Moses had a most Noble Education in a Princes Court, and was brought up in all kind of good literature: says one of him.

Τροφᾶισι βασιλικαῖσι καὶ παιδεύμασιν
Ἅπανθ' ὑπισχνεῖθ' ὡς ἀπὸ σπλάγχνων ἐῶν

And in the Acts of the Apostles, *c.* 7. *v.* 22. it is said of him, *Moses was learned in all the learning of the Ægyptians, and was mighty in word and deed.* Here we have first his intellectuall perfections described, in that *he was learned in all the learning of the Ægyptians*: and secondly his Civill, morall, and religious perfections, a mighty man for *oratory*, a mighty man for *action*. His book of *Genesis* is full of naturall philosophy: and that he was skild in Astrology and Physicks does often appear from his lawes. And Iosephus tells us Moses had a speciall care of the education of Children in good literature, and we find some evidence

dence of it in Scripture, where he commandeth the people to teach the words of the law diligently unto their Children, Deut. 6. 7.

And as to *Daniel*, 'Tis mentioned to his honour and his three Companions, that *God gave them knowledge and skill in all learning and wiſdome*: *Dan.* 1. 17. meaning, as appears *v.* 4. of the ſame chap. the Caldeans learning.

Shall I ſpeak of Solomon, no doubt but David had a ſpeciall care of his education: And I think none ever arived to a higher pitch in learning. His Proverbs witneſs his *Ethicks*, *Oeconomicks*, and *Politicks*: And in his *Eccleſiaſtes* 'tis apparent he was a moſt excellent *naturaliſt*, as we read in the booke of Kings: And theſe are the copies that Preachers ſhould tranſcribe, that ſo they might bring great reputation to Religion.

2. *Paul, Stephen, Apollos, Nathaniel and Nicodemus in the new Teſtament.*

Paul he was brought up at the feet of a moſt learned Lawyer, inſtructed in Philoſophy and Poetry, as is manifeſt from his writings. And he quotes even Heathen Poets ſayings in the holy Scripture. As *Act.* 17. 28. Τ῀ γὰρ γένος ἐσμὲν out of *Aratus*. *And* 1 *Cor.* 15.

33. Φθείρουσιν ἤθη χρῆσθ' ὁμιλίαι κακαὶ out of *Menander*, and *Titus* 1. 12. Κρῆτες ἀεὶ ψεῦσται, &c. out of *Epimenides*. *Apollos* is commended, in that he was ἄνηρ λόγιος. *Stephen* is said to have been of so powerful a reason, that he stopt his Adversaries mouthes, as we may read it, *Acts* 6. 9, 10. where it is said, *There arose certain of the Synagogue, which is called the Synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. And they were not able to resist the wisdom and spirit by which he spake.*

Moreover we finde it, *Acts* 19. 9. That *Paul*, for two years together, did διαλέγεσθαι, in the School of one *Tyrannus* a Philosopher: And (which is most remarkable) he wrote almost the greatest part of the New Testament, and brought off more Souls from Idolatry to serve Christ, then any else: I know not where I may not rightly say, because he was the most learned of all our Saviours followers, knowing best how friendly and prudently to suit himself to the manners of all Nations. By the shield of Faith he routed the *Minerva* of the *Gracians*, and opposed every Nation with their own Weapons, whil'st he armed (as I may say) the knowledge of those things they best knew

against

againſt them. Hereupon he confounded the Jews in their Genealogies, ſhamed the Epicureans, humbled the proud and ſelf-conceited Stoicks, and brought the barbarous Heathens to a Chriſtian meekneſs. So great an affinity there is (we ſee) between the Goſpel and Learning, the Church and Univerſity, the Divine and the Peripatetick.

Now although Chriſt for the moſt part choſe to himſelf Diſciples that were unlearned, leſt the fleſh might glory and be proud in Learning: Whereas God, by the inſpiration of his All-powerful Spirit, can make the mouthes of Babes and Sucklings to be inſtrumental to his glory; yet the Apoſtles, and others, had all kinde of humane Learning, as well as the knowledge of Heavenly Myſteries; not indeed acquired from Schools and Univerſities, but infuſed into them by the Holy Ghoſt. But withal, he admitted thoſe two learned perſons, *Nathanael* and *Nicodemus*, into the number of his Diſciples, leſt he might ſeem to impoſe upon the ſimpler ſort, as having to do with none, but whom their ſimplicity might betray, and 'twere no difficult thing to deceive.

3. The Fathers. We read of *Nazianzene*, and *Baſil*, to have been well inſtructed in all the learning of the Gentiles, and that they were

were publick Profeſſors of it in their Schools and Univerſities, and that they bleſt themſelves for having ſtudied humane Learning. *Auſtin* being eminent in all Studies, having told us, That Eloquence was taken out of prophane Writers, Well, ſays he, *Aſpicimus quanto auro & argento & veſte ſuffarcinatus exierit ex Ægypto Cyprianus, Doctor Suaviſſimus & Martyr beatiſſimus; quanto Lactantius, quanto Victorinus, Optatus, Hilarius, ut de vivis taceam, quanto innumerabiles Graci?* He is withal noted by his Succeſſors to have uſed all kinde of Learning in his Books *de Civitate Dei*, and other his Works. So *Jerome* alſo uſes the Poets, as well as Authorities out of *Galen* and *Hippocrates*. And what is there in the Encyclopedy, that whole Circle of Arts, Grammar, Logick, Rhetorick, Philoſophy, and Mathematicks, which is not by name commended unto us by ſome of the Fathers? And by the ancient Canons of the Church, (all which *Bucer* thought neceſſary to be reſtored, and whoſe opinion, if we ſhould take up, we might defend well enough) the ſtudy of Phyſick, and of the Law, was thought convenient for him that profeſſed himſelf a Divine.

5. *Be-*

5. *Becauſe Learning in a Preacher is neceſſary in a politick ſenſe: And to contemn it, brings in diſ-order both to Church and Common-wealth.*

Julian the Apoſtate (who was not noted to be bloody (for *a cruore abſtinuit*, ſays the Hiſtory) he ſought not the lives of the Prieſts, but that which was worſe, the everlaſting overthrow of the Prieſthood, and ſo by conſequence of Chriſtianity) uſed two ways to bring his purpoſe to paſs; one by taking away the maintenance of the Church, for which he had Scripture, *beati pauperes*; another, by taking away Learning, for which he had Policy. For as *Theodoret* notes, *Eccl. Hiſt. l. 9.* he uſed to ſay, *propriis pennis configimur, ex noſtris enim libris Chriſtiani arma capiunt, quibus in bello adverſus nos utantur*, and therefore forbad them the reading of Philoſophy, and prophane Authors, (as *Ammianus Marcellinus* notes, *l. 22. & 25.*) *futurum ſperans ut abſque liberali eruditione religionem tueri ſuam non poſſint.* As indeed it is impoſſible, but onely by miracle, whereof we have had but one or two examples in the primitive Church.

Now if we don't require Miniſters to be learned,

learned, then any illiterate perſons, and all ſorts, (as now to our grief they do, and are too much countenanced) promiſcuouſly may take upon them the Office: And ſo there will be no ſecurity againſt all the evil Doctrines that ſhall be broach't by a promiſcuous, unchoſen company of Preachers. And hereby the door is opened to all ſuch as will pretend to extraordinary Light, and a private Spirit, who will bely the holy Spirit to cozen us, as often as they have a minde to it: And ſuch as theſe directly overthrow all Order, Government, and a publick Miniſtry. For where theſe are, the Peace of a Nation or Kingdom, muſt be as mutable as their fancy; and their Oracles, being (as they pretend) the Dictates of God always, will bring in daily new Tables of Divine Commandments, which in all reaſon muſt cancel the former, though never ſo firmly eſtabliſhed.

Next I proceed to ſhew how that the contempt of Humane Learning, under which we reckon the reading of the Fathers, and ancient Commentaries, brings in a further Anarxy.

Neſtorius is noted to have fallen into his Hæreſie of denying the Virgin *Mary* to be *Deipara*, becauſe having a natural Eloquence

of

of his own, and ſo thinking himſelf very Learned, ſcorned to read any Interpreters: For being puft up thereby (ſays the Hiſtory) *veteribus accuratè non incumbebat, ſed ſeipſum potiorem omnibus judicabat.* And when the Hiſtoriographer had ſhewed wherein he might have been inſtructed in that queſtion by the Fathers, he concludes him therefore ignorant, becauſe he contemned the ancient. The *Arrians* were guilty of the ſame pride, who would not ſuffer any of the ancient Fathers to be compared with them; nor would they admit μίζον σοφίας in any that was not of their party, boaſting in the Invention of their own Opinions, and the revelation of ſuch things that never were heard nor thought of. This is that which brought in that diſorder ſpoken of by *Iſaiah*, to wit, *The children behave themſelves proudly againſt the ancient, and the baſe againſt the honorable*, Iſa. 3. 5.

For when ſome by reaſon of a plauſible Tongue, and a great memory by nature, think themſelves to have all the Learning in the World (as did *Neſtorius*) and thereupon deſpiſe the Commentaries of the Ancient; what marvail we, if new Opinions ariſe, and ſtrange Innovations, and Tumults, and Hæreſies, and Blaſphemies, and Churches ſcorned, and Authority

thority reviled, whilſt they ſay there is more Divinity in a Country man, then all the Univerſity; more of truth in one Sectariſt, then all the Councils? Thus learned *Sophocles* the Father is reckoned a dotard by his yong Son *Sophon*: But no wonder, again,

Et ſua riſerunt ſæcula Meomiden,
Homer was contemn'd whil'ſt he liv'd.

But pray what's the ground of theſe men? Why? For fear if they did not cry down parts in men of greater knowledge and merit, they ſhould catch nothing; and they have as great a minde to be in as high an eſteem as the beſt, and therefore in Policy they cry up nothing in a Miniſter but the Scripture, being willing to perſwade us to know no more then themſelves do, and ſo, as 'twere, to level Learning. Elſe let no man uſe Art, no man uſe Learning, no man uſe the Authority and Judgement of the Fathers, and ſo every man abounding onely in his own ſenſe, and his own fancy, all alike ignorant, we ſhall all be equally regarded and preferr'd. And if there be any difference, then let him be moſt honored, that can moſt boldly *perfricare frontem, & abſterſo,*

ſterſo pudore linguas volvere, I uſe *Eraſmus* his words in this Argument, and not my own. And I pray what is this, but to bring in diſorder? which hath not onely brought our degrees into contempt, but effected, that Sheep take upon them the office of the Shepherds, Mechanicks the Function of the Miniſtry, Children and Women the practice of Preaching, when they hear Preaching and ſpeaking is all one, and in Sermons nothing elſe delivered but that which is obvious to every Tongue.

Indeed they that are learned and wiſe now adays, may complain with *Seneca*, *Nunquam potui populo placere; nam quæ ego ſcio, non probat populus, quæ probat populus, ego neſcio.* And they that are unlearned, knowing the favor of the People is acquired by ill means, frame themſelves to their humors, commending them only, as the true Succeſſors of the ancient Apoſtles, who of fiſhers, & unlearned crafts-men, became Teachers and Preachers to the whole World. For *facit hoc illos hyacinthos*, ignorance begets ſuch their eſteem. And ſome hereupon have ſaid, That if you ſhould enter into a town or city, and would know who are learned or unlearned in the Miniſtry, you need no other experiment, then that which *Pliny* the ſecond taught

Mariſcus

Maximus, to diſcern the unlearned Orators in *Rome*, that were in thoſe days in higheſt repute. *Si forte* (ſayes he) *transibis per baſilicam, & ſcire voles quomodo quisque dicat, nihil eſt quod tribunal aſcendas, nihil eſt quod præbeas aurem: facilis divinatio, Scito eum peſſimè dicere, qui laudatur maximè.*

Nor would I be underſtood to have ſpoken any thing to diſgrace the Fathers of latter memory, whom we ought to reverence, and read alſo. For as God hath not given all his gifts to one man, ſo neither all his excellent men to one Age. Nay we have great cauſe to thank him for thoſe very many learned and godly Preachers (as almoſt ever were) in this our age. But all my intent is, to ſhew the antiquity of receiving the Ancient, the reaſon of their being contemned, and the inconveniencies of Diſorder, Hereſie and Ignorance, that enſue thereon; that ſo we may make the reading of them, and other humane Learning, ſubſervient to the ſtudy of the Scriptures, which is the end of all our Learning, whoſe enemy is Diſorder, Tumult, Faction, and Enthuſiaſme.

6. From the uſe and end of Learning.

As to the uſe and end of Learning, *Iſaiah*, in the place firſt of all mentioned, reſolves all into

into this, To be able *to miniſter a word in ſeaſon to him that is weary.* Ignorance, and Error, and Sin, and Weakneſs, and Imperfection, are burthens: And to eaſe them that are wearied under theſe burthens, is the end the Prophet preſcribes learning. For curioſity, vain-glory, deſire of fame, deſire of honor and riches, are the abuſes thereof. And in relation to this end, I might ſhew for a ſample what uſe may be made thereof, and what arguments may be drawn to this purpoſe out of Philoſophy, and prophane Authors: As from,

1. The neceſſity of Miſery and Affliction.
2. The commendation of patience in bearing it.
3. The Teſtimony of a good Conſcience.
4. The Example of others.
5. The hope of deliverance.
6. The final cauſe or end why they ſuffer them.
7. Laſtly, That which they call *Collatio eventuum.*

Of all theſe the Philoſophers have ſpoken, and uſed them as comforts to thoſe that were afflicted; and they that are unacquainted with

with them, will never be able to enlarge, and pathetically ſet home thoſe other that may be drawn out of the Goſpel.

To proceed: Miniſters are Paſtors, and ſo their duty is to preſerve their Sheep from the Wolves abroad, for which purpoſe they muſt be able, *reſpondere de jure*, to give accompt of their faith, in defiance of the numerous Armies of Hereticks. They are to watch for their flock, and ſo muſt know all excellent arts and ways to arm them againſt all their weakneſſes within, and their enemies without: And Learning highly conduces unto this; as alſo to make them the abler to ſtrengthen the weak, confirm the ſtrong, compoſe the ſcrupulous, ſatisfie the doubtful, and readily to anſwer all caſes of Conſcience. None but a learned man can reſolve Kings and States their grand Queſtions, whether their Deſigns are agreeable to Gods holy rule, or no, and to conſult with ſuch, hath been the practice of the Princes of this Nation.

But this ſixth Argument falls in with the third: I ſay no more therefore, but onely propoſe one that uſed his Learning to a right end, ſeaſonably and ſucceſsfully. Look we upon St. *Paul*, that became all things to all men, that he might win them to Chriſt. How ſometimes

ſometimes he makes himſelf an Abject, ſometimes raiſes himſelf even *Lordly* (as I may ſay) in Chriſt Jeſus: Sometimes he uſes the authority of his Apoſtleſhip, threatning the rod of ſeverity: Sometimes ſpeaks fair, playing rather a Nurſe, or a Mother, then an Apo le: Sometimes rebukes ſharply, ſometimes mitigateth that which is hardly ſpoken: Sometimes ſpeaks in part, referring the reſt to a fitter place. Conſider how circumſpectly he invites us to thoſe things that are *Conſilii & perfectionis* (as they term them) being very wary not to entrap or enſnare any one: How ſometimes he bringeth not the Lords Commandment, but gives a profitable counſel, as a faithful diſpenſer: How fitly he applyes the teſtimonies of the Scripture to the preſent cauſe: How wiſely he openeth the cloud of an Allegory, when the letter is of little force unto godlineſs. How unto the perfect he ſpeaketh the Wiſdom of God in a Myſtery: Among the weak he knoweth nothing, but Chriſt Jeſus and him Crucified: How he hath Milk for them that are Infants, and more ſubſtantial meat for them that are elder: How he reſiſts *Peter* the Apoſtle to his face, and is ſuppliant to *Philemon*, and becometh as it were a ſurety for *Oneſymus* his ſervant: How

dealing with them that aſcribed too much to the Ceremonies of *Moſes*; he ſo extolleth Faith in Chriſt Jeſus, and the grace of the Goſpel, that he ſeemeth to neglect the works of Charity. Again, diſputing with them that thought it enough to be Baptized, and profeſs the Name of Chriſtianity, without repentance and newneſs of life: How he exhorts to good works, preferring Charity before all other gifts, even before Faith, which he ſo notably Preached: How diſputing at *Athens*, in the Street of *Mars*, he takes his *Exordium* from the Inſcription of the Altar, and citeth the Authority of *Aratus*, a Learned, but a Heathen Poet; So Preaching Chriſt, that he termed him a man onely: But when he writeth to them which had accepted of the Goſpel, how full of Honor and Divine Majeſty are all thoſe words which he delivered of Chriſt? Finally, whil'ſt he fitteth himſelf to the circumſtance of time, place and perſons, he is ſo divers, that he ſeemeth to ſpeak contrarieties, and to vary from himſelf, when indeed he is moſt conſtant and like himſelf.

7. *Laſtly, By anſwering all Objections.*

Ah, but. *Ad quid temporis perditio hæc?* why

Why doe we looſe ſo much time in the Arts, in Philoſophy, in humane ſtudies, in Fathers, in Councils? Were it not better, that time were ſpent in reading the ſcriptures, which is but a ſmall volume, ſooner learned and read over then Ariſtotle, Livie, and Auſtin, and eaſy enough to my capacity: containing indeed all divinity, and ſufficiently furniſhing us with knowledge for the inſtruction of the people? Doth not even Origen, one of the Fathers, well ſtudied in Philoſophy, writing upon Exod. confeſſe, that that plague of Lice and Flies, which ſo ſtinged the Ægyptians, reſembles Logick, *quæ acutis & ſubtilibus verborum ſtimulis animum circumvenit, ut deceptus nec videat, nec intelligat*? Doth not Bernard ſay, that the mountain upon which Lucifer ſet his ſeat, was the Hill of knowledge? Doth not *Aſclepiadorus* paint well without colours, only with Cole and Chalke? And doe not many with their curious Rhetorick bring to paſſe, *dum diſerte loquuntur, ut ne à diſertiſſimis intelligantur*? Did not little David, with the ſtaffe of the word of God, overthrow great Goliah with his Sword and Target, and his compleat armour of prophane knowledge and Philoſophy? Does not Picus Mirandula write of two hundred hæreſies, and ſhew out of what

parts of Philoſophy they had their beginning?

Doth not St. Paul ſay 1 *Cor.* 2. 4. *That his ſpeech and his preaching was not with enticing words of mans wiſdome, but in demonſtration of the ſpirit and of power. Knowledge puffeth up.* c. 8. v. 1. *Let no man deceive you through vaine words.* Eph. 5. 6. *Alſo beware no man ſpoil you through Philoſophy, and vain deceipt* &c. *Col.* 2. 8. To ſay no more, what ſays Solomon in his Eccleſiaſtes, *He that increaſeth knowledge, increaſeth ſorrow.* c. 1. 18.

Theſe, and many the like (which for brevity ſake I omit,) are dayly urged againſt learned Miniſters, to bring them and their degrees into contempt among the people. All which may be anſwered in one word, they argue from the abuſe of thoſe ſtudies, not from the uſe of them. And we may ſay of thoſe ſtudies, as Bernard ſpeakes of certain actions, *Quas non natura, ſed uſus virtutes facit, nam ex ſe indifferentes eſſe noſcuntur: Tunm autem eſt, aut abutendo, aut confundendo facere vitia, aut bene ordinateque utendo, virtutes.* It lieth in us either by well uſing or abuſing them, to make them, either noyſome or profitable to divinity. And therefore as many things as are written and ſpoken againſt the abuſe of them, ſo many things are urged even by the ſame fathers

for

for the good use and study of them. And the same argument may be used against every Art and profession, which be it never so good, there are they that will apply it to a false end.

Now for what St. Paul speakes against Philosophy, 'tis not to be understood simply and absolutely, but with a restriction to that vain deceipt through philosophy, which (as the text speakes) is *after the rudiments of the world, and not after Christ*: when as men ascribe to humane reason a supremacy o'er things supernatural to examine the truth of them, and will so misapply their philosophy, as to beleive noe Conclusions in divinity, but what can be demonstrated thence.

Nor does Solomon reject knowledge, but comparatively, in respect of heavenly wisdome when the former is not made subservient to the latter.

Now as to the objection against *Rhetorick*, those that use it affectedly and unseasonably I can't defend; but those that employ it to informe the understanding, or to worke on the affections, or to quicken the attention, or to help the memory, or some other way to please the Auditory for their good unto edification; who can disapprove of? A sermon before a learned auditory ought to be in a more accurate and elaborate

borate dresse, and *secundum artem* (as they say). I confesse Divinity is so grave a subject that it can't admit of querpes, and jests, and punns (as they call them) they are abominable in a sermon; for it must not like a young she gallant be light and garish in her dress, yet as a grave matron always decent in her attire, upon a fit occasion may wear jewels, and be adorned with more costly ornaments.

Furthermore, as to another objection, viz, That reason should be subjected to faith, and not the HolyGhost be limited by Philosophical bounds: Who questions it? For we place not Philosophy in opposition to divinity, but make it subordinate. We intend only, it should make way for divinity and other professions, not impose upon us any thing in the study of them. Or else, let it instruct us how to treat of things, but not meddle with the things to be treated of. But say some againe: Divine mysteries suit not with the rules of Logick: and there are many things, especially in Peripateticall philosophy that are contradictory to Divinity. I answere. Things above reason don't take away reason, but rather perfect it, and raise it to higher matters by faith. Now if we meet with any thing in philosophy, that yeelds not to the certainty of faith, we must impute it *artificibus, non arti*: which Art is to be formed to his rule

that

that is the riſe of all good. In ſhort, the miſtakes and errors of Philoſophers are not precepts or rules in Philoſophy. And Philoſophy neither denies nor oppoſes thoſe matters of which it treats not, but grants them to be of a higher ſpeculation. I hope no body layes *Tertullians or Cyprians* errors on divinity; nor *Galens or Paracelſus's* on Phyſick. And ſo, ſuch idle objectors can't find in this any prætext for their idleneſſe, who being not able to arrive to knowledge, are reſolved to carpe at, and declame againſt it.

Now to proceed. As the Plough-ſhare only turnes up the ground, but the other parts of the Plough are neceſſary, and cauſe it to be done with greater facility; So I confeſſe, 'tis the holy ſcripture only, that turnes up the fallow ground of our hearts, but the Arts and Philoſophy help much to apply it more readily. And how ſoever a wooden key may ſerve to open a doore once or twice, as well as a key of gold ('tis a Fathers ſimilitude) yet there is not only more beauty, but more profit alſo, and longer continuance in the golden key. And he is rich enough that hath wedges of Syl-ver and Gold; but he has more uſe of his mony who has it ready coyned. For in gold, and in Divinity not only good matter, but good forme

is alſo required to make it goe currant. We can't ſay of the Scripture, *Ornari res ipſa nequit contenta doceri.* For the very Treaſures of Egypt were turned to adorn the temple of the Lord. And ſo not only rules of Rhetorick and Logick, (but as *Auſtin* ſaies) *Si quid Philoſophi bene ſenſerunt, ab iis tanquam iniuſtis poſſeſſoribus, in uſum noſtrum eſt vindicandum.* Hereupon the antient fathers, to adde more credit to theſe arts, ſaid the Philoſophers were not the true owners of them, but uſurpt the poſſeſſion of them, having taken them out of the Scripture. For *Auſtin*, *Tertullian*, *Euſebius*, and *Caſſiodore* doe affirme, that all Rhetoricians, Logicians, and Philoſophers have taken all their knowledge and faculties out of the holy booke. Hereupon *Cirinius* ſaies, Τί ἄλλο ὁ Πλάτων ἢ Μωσῆς ἀττικίζων, what elſe is Plato but Moſes ſpeaking in the Græcian language? And *Hermippus* ſayes, *Pythagoram multa e Moſe hauſiſſe*: and *Origen*, how that in Pauls writings there are ἀναλατόδητα, ἀσύνδετα, & *Hiatus* &c. And I take it for a Paradox, but it is common in the mouth of every Jew, *Omnium artium, omnis ſcientiæ, divinæ & humanæ, integram cognitionem in quinque libris Moſaicæ legis contineri, diſſimulatam autem & occultam literis.*

And ſo I hope by this time, I have evinc't the

the truth of the aſſertion, to all that are reaſonable viz. *That it is neceſſary a miniſter or Preacher ſhould be skil'd in Humane Learning.*

Now from what has been prov'd, may be deduced theſe Conſectaries:

1. That Vniverſities and Schooles of learning are lawfully inſtituted, being inſtrumental for breeding up of wiſe, learned, and Godly Miniſters.

2. That the taking of degrees in the Arts, and Sciences (as evidencies of our knowledge) is neceſſary before we be admitted to preach.

3. That no illiterate, ignorant perſon, ſhould take upon him the office of a Miniſter.

4. That our Univerſity ſtatutes aiming only at this, to enforce the ſtudy of humane learning, in ſubordination to divinity are grounded upon a right bottome, to wit, Scripture precept, and therefore to ſwear the obſervancy of them, is lawfull.

5. That ſince *Formalities* are but for diſtinction ſake of degrees in learning, and this tends to a further ſervice of God in the Church, we may conclude they are innocent circumſtances, and not to be utterly rejected.

6. Laſtly. To put downe Vniverſities, or Nurſeries of learning, is contrary to Gods holy will, for whoſe ſervice they were erected, and ſo ought to be continued. Having

Having now ended the Poſition, as to the argumentative part, I ſhall take upon me from hence to admoniſh two ſorts of Perſons:

1. All ſuch as are ripe in learning, and fit to be employed as workmen for the harveſt of ſouls: That they doe not retain and hold back to themſelves, that which they have received to beſtow, and pour out upon others. He that is inwardy full of virtue, and adorned with the gifts of knowledge and utterance holds back, and retaines from his neighbour his right, if either through fear, or ſlothfullneſs, or indiſcreet baſe conceipt of his gifts, he tye up in unprofitable ſilence, that good word, which might profit many to the ſalvation of their ſouls. Whereby he not only refuſeth to ſubmit himſelf to that charge of St. Paul, who adjured Timothy and in him all miniſters, before God and the Lord Jeſus Chriſt, who ſhall judge both the quick and the dead at his appearing, and in his kingdome, *to preach the word, to be inſtant in ſeaſon and out of ſeaſon, to reprove, rebuke, exhort with all long ſuffering and doctrine*; 2 *Tim.* 4. but voluntarily they doe incurre the curſe which is ſpoken of in the Proverbs: *He that withholdeth Corn the people ſhall curſe him.* 11.26. Upon which words one ſays that *to withhold Corn*, is *Prædicationis verba apud ſe retinere*; *In populis talis maledicetur, quia in ſo-*

lius

lius culpâ ſilentii, pro multis quæ corrigere potuit, damnatur. And St. Paul ſpeakes in plain termes without any Allegory, *Væ mihi ſi non Evangelizavero.*

But notwithſtanding this adjuration, notwithſtanding this danger how many are there, that bury their Gifts and Talents, which were given them to the uſe and profit of others? How many clouds are there ſufficiently full of waters to moyſten our dry and ſtony earth, which will hardly part with a morning and evening dew, with a drop or two of moyſture to comfort dry Souls, or ſoften Stony hearts.

'Tis to little uſe, to have learning, and not to uſe it: *recondita doctrina, ut in vaginâ gladius, niſi educatur, nihil prodeſt.* It's ſaid in Iſaiah: *How beautifull upon the mountaines are the feet of him that bringeth good tidings, that publiſheth peace, that bringeth good tidings, of good, that publiſheth ſalvation, that ſaith unto Zion, Thy Lord reigneth? Beautifull upon the mountaines are the feet of the miniſter.* But of what Miniſter I pray? Of him that *bringeth good tidings, that publiſheth peace &c.*

And what meanes the Prophet hereby? but that there ſhould be an inſtancy, an aſſiduity in the worke of the Goſpell, the uſe and exerciſe of that learned tongue, which the Holy Ghoſt hath

hath given unto the miniſters to the beneſit and ſalvation of others.

2. All ſuch as are not yet arrived to the perfection of knowledge required in a miniſter That they would not be too haſty to pour out to others, before they have ſufficiently and abundantly received in for themſelves. For this is to goe to Plow with the firſt born Bullock, and to ſhear the firſt born ſheep, which is contrary to the Law of God *Deut.* 15. This is a fault greatly to be complained of, and here greatly, and eſpecially to be prevented by good counſel.

I write not this, as though any age were too forward or immature for the grace of God. For we know in this Vniverſitie (with thanks to God, be it cõfeſſed to the honour of this place) there are a great number of young men, that doe *ſupra ſenes intelligere, moribus antiquare dies, provenire tempora meritis, & quod ætatis deeſt compenſare virtutibus*: whoſe youth (as St. Paul ſpeakes of Timothy) let no man deſpiſe, for better are young men of good towardneſs, then they that are old, ignorant, and fooliſh.

We know *Samuel* was an excellent yong man, who aſſoon as ever he heard the Lord call, anſwered. *Speak Lord, for thy Servant heareth*: And *Jeremiah* was ſanctified before he

he was born, and when he would have excused himself by his youth and ignorance, the Lord placed him over Kingdoms, and over Nations: *And the Lord stirred up the spirit of yong Daniel, to convince the wicked Judges, and to deliver the innocent*: And it is said in the Book of Wisdom, *Wisdom is the gray hair, and an undefiled life the old age.*

Now notwithstanding these particular Examples, it is not amiss still to urge this general rule, That we should not be too hasty to enter upon the Ministry. For where there is a very young man, for learning and discretion an old man, it is the singular work of God, which others should rather admire, then think to imitate. Much is required in a Minister, and having but little learning with themselves, how can such offer to teach other: Τὸ διδάξασθαι δὲ τοὶ εἰδότι ῥαΐτερον, ἄγνωμον δὲ τὸ μὴ προμαθεῖν, It is an easie and a decent thing for him that hath learned, to teach others, but a most foolish thing to teach, before thou hast learned sufficiently thy self. Let not such then that are not arrived to a competency of knowledge, be too forward in this Exercise: *There is* (says *Solomon*) *a time to be silent, and a time to speak*; first with silence to learn, afterwards to speak with knowledge.

Tha

That was excellent counſel *Bernard* gave to a young man of his time, *Si ſapis* (ſays he) *Conchâm te exhibebis, non Canalem*: If thou bee'ſt wiſe, chooſe rather to be a Ciſtern, then a Channel or a Pipe: The Pipe or Channel no ſooner receives is water, but pours it out again; but a Ciſtern parts with nothing, till it be full, and then, if any thing do ſuperabound, communicates it to others, without any loſs to its own ſelf: He is a fool, (ſays *Solomon*) that poureth out his Spirits, all his Learning and knowledge at once. Truly, it were to be wiſht, that there were more of theſe Ciſterns, and fewer of the Pipes in our Churches, whil'ſt they now venture to make Sermons, before they have Learned to declame in the Schools, making that their beginning that ſhould be their end; like thoſe forward Youngſters, of whom *Pliny* the ſecond complains in his times, that they came into the Courts, and would begin to plead at firſt daſh, *In cauſis Centumviralibus*: When as beforetimes, *nè nobiliſsimis quidem adoleſcentibus locus erat, niſi aliquo Conſulare producente*, for, *Summâ veneratione pulcherrimum opus celebratur*. Hereupon it was, that the Emperour *Juſtinian*, and the ancient Fathers of the Church of *Rome*, were forced to ordain *leges annales*

for

for the Miniſtry, and not to admit any one, *ad ordinationem*, or *ad beneficium*, before he came to the age of 35 years. I will adde onely that (ſomewhat like what *Seneca* writes of ſome attaining unto Wiſdom) That many would prove excellent Divines, if they were not perſwaded they were ſo already.

This by way of *Admonition*: A word or two more by way of *Direction*, how Miniſters ſhould uſe their Learning: And that,

1. *Seaſonably and diſcreetly*: Either when the matter they treat of, or the Auditory to whom they Preach to, do rationally call for it. As to the former, men are blameable, that ſtuff up a Sermon continually with diſtinctions out of Philoſophy, and Quotations out of ſeveral Authors, to tell the World they are men well read. As to the latter, they are not without fault, that without reſpect Preach alike to all Congregations; whereas Milk is for Babes, Meat for ſtrong Men. Preach ſo in the Country, as to win the *will*. Preach ſo in the Univerſity, as to convince the *underſtanding*; there Doctrine that is *practical*, here *ſpeculative* is more proper.

2. *To a right end*: And that,

1. Without a fruitleſs oſtentation of parts, to gain glory and applauſe; for this is a baſe and an unworthy end. 2. Not

2. Not to poyſon the Judgements, or pervert the Conſciences of men, for this is a curſed and pernicious end. Preachers muſt have a care, that is, Scholars, thoſe that are learned Divines, muſt have a care they make not their depraved Reaſon a Canvaſſer of the Creed, or place Learning on the Bench, to examine and judge of the myſterious Truths of Religion. They muſt not let the Handmaid be Miſtreſs, *Leah* muſt not be in *Rachels* place, nor the Peripaton above the Sanctuary. The Arts and Sciences are as ground-colours, upon which the Gold of Divinity is to be laid. And learning to a holy man is as a golden Ring unto the Gem, as the moſt learned Dr. *Reynolds* makes the ſimilitude.

And thus much concerning this ſubject, for my own ſatisfaction, the times wherein we live, putting me upon it. I hope no man of Learning will be offended with me for it; and for others, I matter not. It was wont, at the leaſt, to be tolerable, to praiſe Arts and Artſ-men at *Athens*. If in this our Univerſity it be otherwiſe, for my part, I ſay, with *Picus Mirandula*, *Si turpe eſt bonas literas colere, mallē hanc culpā agnoſcere, quàm deprecari*: If it be a fault to ſtudy Humanity, I wiſh I could acknowledge it: I profeſs I will never repent of it. If any man

If any man there be in *Oxford* of another Opinion, I judge him not; and yet it were not amiſs to tell him, what hath been the judgement of other men heretofore, app'y it as he ſees cauſe. When *Honorius* the third, Biſhop of *Rome*, did forbid Prieſts and Clergy-men, the ſtudy and knowledge of the Civil and Canon Law; they that lived in that time, ſaid, he dealt like the Fox, who endeavoring in vain to reach Grapes from a high Vine, at laſt diſpraiſed them, and deſpiſed them, affirming them to be but ſharp and harſh meat: The Moral I meddle not with. And an ancient Father ſpeaking in commendation of liberal Sciences, which ſome diſpraiſed, drawing their Argument from the abuſe of them, ſays of them, No Learning is to be deſpiſed, for as much as all Science is *de genere bonorum*. But we ſhould rather account thoſe that contemn it, to be ruſtick and barbarous perſons, that would willingly have all as like ignorant as themſelves: So that their ignorance lying hid in the multitude, may not eaſily be found out and cenſured by others.

I hope theſe ſayings cannot be applyed to any in an Univerſity: For it were pity, that *Learning* ſhould finde any ſuch diſcouragement there, being already out of heart, though

the baſe entertainment it findes abroad. For theſe ſtudies are *delicati floſculi*, which favor, like a kinde and gentle air, makes flouriſh and grow; but reviling and undervaluing, like ſome Inchantment, makes them preſently draw in their head and wither.

To conclude all by way of *parenesis*: In regard of this, as well as the glory of God: let every one that intends the miniſtry, firſt ſeek the knowledge of God, & to know Jeſus Chriſt and him crucified. And as in order to this only great end, encourage one another to the ſtudy of learning, and whatſoever may ſerve for the building and edification of Gods Church. That they that have little and few Gifts and talents may not envy thoſe that have many and great: nor they that have many deſpiſe thoſe that have few. But let all with one conſent ſeek to attaine to this Gift, this excellent gift of a *learned tongue*, to that end and purpoſe, as we read in Iſaiah, even *to Miniſter a word in ſeaſon to thoſe that are weary.*

FINIS.

A Catalogue of Bookes printed for, and to be sold by Richard Davis *at his shop neer* Oriell Colledge *in* Oxford.

A Paraphrase, and Annotations upon the whole Booke of Psalms, by Hen. Hammond. *D.D.* in folio.

—*A Paraphrase, and Annotations upon all the Books of the New Test. in* folio: *the second Ed.*

—*The Practicall Catechisme, with all other his English Treatises, in two volumes in* 4o

—Dissertationes quatuor, quibus Episcopatus Jura ex S. Scripturis & Primæva Antiquitate adstruntur, contra sententiam Blondelli & aliorum, 4o.

—*A review of the Paraphrase and Annotations on the New Testament*, 8o.

—*Some profitable directions both for Priest and People, in two Sermons*, 8o.

—*A Collection of severall Replies and vindications. Published of late most of them in defence of the Church of Engl. in* 4. *volumes*, 4o.

—*The Dispatcher dispach't, in Answer to a Roman Catholick's book, entitulated, Schisme dispatcht* 4o *new.*

—*A Letter of Resolution to six Queries*, 12o.

—*Of Schisme. A defence of the Church of England against the exceptions to the Romanists.* 12o.

—*Of Fundamentals in a Nation referring to Practice.* 12o

Para-

—Paræneſis, *or a ſeaſonable exhortation to all true ſons of the Church of England*, 12o.

A view of the Threats and Puniſhments recorded in Scripture, Alphabetically compoſed, with ſome breif Obſervations upon ſeveral Texts, by Zach. Bogan of C.C.C. *in* Oxon. 8o.

—*The Mirth of a Chriſtian Life, and the ſorrowes of a wicked Life*, 8o

Fides Apoſtolica, *or, A diſcourſe aſſerting the received Authours and Authority of the Apoſtles Creed: together with the Grounds and Ends of the Compoſing thereof by the Apoſtles, the ſufficiency thereof for the Rule of Faith &c. With a double Appendix, 1. Touching the* Athanaſian. 2. *The* Nicene *Creed: by* George Aſhwell, *B. D.* 8o.

Ailmeri Muſæ Sacræ, ſeu Jonas, Jeremiæ Threni, & Daniel Græcè redditi carmine, 8o

Ad Grammaticen ordinariam ſupplementa quædam. Editio 2. multis auctior. 8o.

A Guide to the Holy City, or Directions and Helps to an Holy life, by John Reading *B.D.* 4o

Theſes quadrageſimales Philoſophiæ Novæ, in Scholis Oxonii Publicis, à Carolo Potter. 12o.

Contemplationes Metaphyſicæ, Authore Georgio Ritſcheli Bohemo, 8o

Aditus ad logicam, Authore Samuele Smith, 8o

Elementa Log. Authore Edw. Brerewood, 12o.

Johan. Buridani Quæſtiones in octo Libros Politicorum Ariſtotelis, 4o.

Robert. Bironii Philoſophia Theologiæ Encillans, Edit. nova. 12o.

Robert

Rob. Baronii Metaphysica. Edit. nova, 12o.

The hurt of sedition, by S. John Cheek, 4o.

The Christian Race, a Sermon on Heb. 12. 1. *by* Tho. Barton, 4o.

A Sermon on 2d *of Tim. c.* 3. *v.* 1, 2, 3, 4, 5. *by* Will. Chillingworth, 4o.

A funeral Sermon Phil. 1. 23. *by* Joh. Millet, 4o.

A funeral Sermon on 1 Cor. 7. 29, 30, 31. *by* Tho. Hauskins 8o.

A Nomenclator of such Tracts and Sermons as have been printed or translated into English upon any place or book of the Scripture, now to be had in the Publick Library in Oxf. *by* Jo. Vernevill. 12o

The Vaulting-Master, or the Art of Vaulting illustrated with 15 *brass figures, by* Will. Stoaks 4o

Ramus Olivæ, Concio habita ad Clerum in Templo Beatæ Mariæ Oxon, 8o. Junii pro inchoando Termino. A Joh. Wall, T. D. & Col. Ædis Christi Præbendario. 8o

A briefe Treatise touching the preservation of the Eye-sight, by Walter Baley, *sometimes Fellow of* N. Coll. Regius Professor *in Physick, and Physitian to Queen* Elizabeth. 8o.

Essaies and Observations, wherein many of the humours and diseases of the Age are discovered and characterized, by a student in Theology 8o.

Porta Mosis, sive Dissertationes aliquot à R. Mose Maimonide. Nunc primum Arabicè prout ab ipso Authore conscriptæ sunt, & Latinè editæ. Unà cum Appendice Notarum Miscellanea, o-

perâ

perâ & ſtudio Edvardi Pocockii, Linguæ Hebr: & Arab: in Acad Oxon. Profeſſoris 4o.

Idea Trigonometriæ Demonſtratæ. Item Prælectio de Cometis. Et Inquiſitio in Bullialdi Aſtronomiæ Philolaicæ Fundamenta, Authore Setho Wardo, in Acad. Oxon. Aſtronomiæ Profeſſore Saviliano. 4o.

——In Thomæ Hobbii Philoſophiam exercitatio Epiſtolica, 8o.

Delphi Phœnicizantes, &c. Authore Edm. Dickinſono, Med. Doc. & Mertonenſis Coll. Socio, in 8o.

Logicæ Artis Compendium, Authore Rob. Sanderſon, Coll. Lincoln. in almâ Oxonienſi quondam Socio, & in Eadem Academia Sacræ Theol. poſtea Profeſſore Regio. Edit. 5a. 12o.

A Paraph. on Habakkuk, *by Dr.* Stoaks. 4o.

A Chriſtian Legacy, viz.

1. *A preparation for*
2. *A Conſolation againſt* } *Death, &c.*

by Edward Hyde, D. D. 12o.

Chriſt and his Church: or Chriſtianity explain'd, under 7. Evangelical and Eccleſiaſtical Heads: With a Juſtification of the Church of Engl. *according to the true principles of Chriſtian Religion, and Chriſtian Communion.* 4o. 1658.

——*A Chriſtian Vindication of Truth againſt Error, concerning 7 Controverſies; moſt between the Church of* England, *and the Romaniſts, in* 120 *new.*

Tic.

Ric. Gardiner Herefordenſis, Specimen Oratorium. 12°.

The City Match. 4°. } *both long ſince.*
The Amarous War. 4°. }

written by J. M. *St. of* Ch. Ch. *Oxon.*

Ovid's *Invective againſt* Ibis, *tranſlated into Engliſh Verſe, and the Hiſtories therein briefly explained, with Natural, Moral, Poetical, Political, Mathematical, and Theological Applications: by* Jo: Jones, *Teacher of a private School in* Hereford. 8°.

Two Aſsize Sermons, Preached at Reading *and* Abingdon *in* Berks: *with two others preached at St.* Maries in *Oxford, by* Jo: Hinckley, *Miniſter of the Goſpel at* Colſehill *in* Berks. 12°

The Devil of Maſcon, *or a true Relation of what an Unclean Spirit did and ſaid at* Maſcon *in* Burgundy, *atteſted by ſeveral perſons of Eminency, both for Learning and Piety, the third Edition.* 8°.

Burgerſdicii Metaphyſica. 12°.

Directions for a godly life: eſpecially for communicating at the Lords Table, by H. Tozer: *the ſixth Edition.* 12°.

Hen: Savilii Oratio coram Reginâ Elizabethâ Oxoniæ habita, &c. 4°.

Juelli Apologia Eccleſiæ Anglicanæ Græco-Lat: 8°.

Enchiridion Botanicum: *Or a compleat Herbal, containing the ſum of what hath been hither-*

to

as published, either by ancient & modern Authors, both Galenical and Chymical, touching Trees, Shrubs, Plants, Fruits, Flowers, &c. in an Alphabetical order, in which are distinguish'd all that are in the Physick Garden in Oxford, *shewing their Place, Time, Names, Kindes, Temperature, Vertues, Use, Dose, Danger, and Antidotes, &c. by* Ro: Lovell, *St: of Ch: Ch: Oxon. in* 120.

The Circles of Proportion, and the Horizontal Instrument, &c. both invented, and the uses of both written in Latine, by W. Oughtred, Æ*tonensis. Translated into English, and set forth for the publique benefit, by* W. F. *And now by the Authors consent revised, corrected, and freed from all mistakes in the former Edition: And also much amplified and explained, by* E. H. *Gent. with brass Figures.* 8o. *New.*

The Natural Mans inability to attain a sufficient knowledge of In-dwelling Sin, *in three Sermons. Preached at St.* Maries *in* Oxon, *by* Henry Hurst *M. A. and Fellow of* Merton College. 8o.

Exercitationes duæ. Prima de Hysterica Passione: secunda de affectione Hypochondriaca. Authore Nathaniele Highmoro, Artium & Medicinæ Doctore 8o.

FINIS.